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manifest aim of the apostles was to gather into churches none but genuine believers. They received only such as gave evidence that they were regenerate, while those in the churches guilty of heresy and crimes of which they had not repented were excluded. (2) If the extreme views of Roman Catholics and radical independents were laid aside, even then in ecclesiastical polity they would not be united. The one would still be episcopal and monarchical, and the other democratic. Opposites cannot be made a unity. Yet those holding diverse disciplines may be one in spirit. And it is only by spiritual unity that doctrinal and disciplinary unity can ever be attained. With this last statement our author is in perfect accord. (3) Whatever may be the faults of this treatise, we hail it as irenical. It opposes with cogent, convincing arguments all unnecessary divisions of Christendom, and is an unusually earnest plea for that unity for which Christ, just before Gethsemane and the cross, so ardently prayed. We trust that it will help to usher in that day when there shall be "one flock, one shepherd."

GALUSHA ANDERSON.

THE UNIVERSITY OF CHICAGO.

LES MISSIONS CATHOLIQUES: France et Allemagne. Par A. KANNENGIESER. Paris: Lethielleux. Pp. 330. Fr. 3.50.

FOR many generations France has claimed to be the protector of Roman Catholic missions in the East, and the claim has been recognized by some other nations in their treaties with her. She has been so serviceable to the Roman Catholics in this office that the popes have given her the title of "The Eldest Daughter of the Church." But, though serviceable to the Catholics, she has used her office of protector chiefly to advance her own interests and to get the advantage of other nations in diplomacy and commerce. It was largely to diminish the importance of this office that the emperor of Germany made his recent pilgrimage to Palestine, proclaimed himself the protector of the German Catholics throughout the East, and gave the so-called "House of the Virgin" to them. They were already weary of the protection of France, which was often an excuse for meddling; and when the emperor finally avenged the murder of two of their missionaries in China, they rallied about him with enthusiasm. The new turn of affairs is disliked by the French Catholics, and has occasioned a lively literary contest between them and their German brethren. M. Kannengieser writes in defense of the French claims. His method is

to show by statistics that the missions of the French Catholics cover vast territories, enlist a vast number of workers, and cost a vast amount of money, while those of the German Catholics are relatively unimportant. He has found it very difficult to collect the statistics of the French and German missions, and he leaves some questions unanswered; but his work, as far as it goes, is carefully done, and those who are interested in the study of Christian missions will be grateful for it. The French workers on foreign mission fields he reckons at 7,700 men and 8,000 women; the German, at 1,100 men and 500 women. The annual cost of the French work he reckons at 6,047,231 francs; the German, at 1,826,166 francs. The money in both cases is collected and managed by the various celibate orders and congregations of monks, nuns, and sisters, with their young novices. The members of these organizations in France number about 36,000 males and 144,000 females; in Germany, about 5,000 males and 35,000 females.

FRANKLIN JOHNSON.

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THE STATE AND THE CHURCH: The Baldwin Lectures for 1898.
By WILLIAM PRALL. New York: Whittaker, 1900. Pp. 260.
\$1.25

THIS book contains the six Baldwin Lectures delivered at the University of Michigan in 1898. The purpose of the Baldwin foundation is the annual delivery at that institution of a series of lectures for the "Establishment and Defense of the Christian Truth." The lectures must be by "a learned clergyman or other communicant of the Protestant Episcopal church."

As the lectures are sermons and not science, we must not expect in them an addition to knowledge, or even a new statement of theory—and we accordingly are not disappointed. The six topics are: "The Basis of the State," "The Ancient State," "The Modern State," "The State and the Church," "The Law of the State," "The People." The discussion ranges all the way from Abraham and Aristotle to the Spanish-American war, and touches a good share of the intervening social, political, and ecclesiastical phenomena.

State and church have some vital points in common, and some essential differences. The state is all-inclusive—it includes within its jurisdiction all persons within a given area. The church seeks the same extent. Each aims to control conduct. Each puts its powers